

Vedāntakāmadhenudaśaślokī

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ज्ञानस्वरूपं च हरेरधीनं शरीर-संयोग-वियोग-योग्यम् ।
अणुं हि जीवं प्रतिदेहभिन्नं ज्ञातृत्ववन्तं यदनन्तमाहुः ॥ १ ॥

jñānasvarūpaṃ ca hareradhīnaṃ śarīra-samyoga-viyoga-yogyam |
aṇuṃ hi jīvaṃ pratidehabhinnaṃ jñātrtvavantaṃ yadananta-māhuḥ || 1 ||

Translation: The jīva (cit) is ananta (endless) and embodies the form of jñāna (knowledge); it is also jñātrtva (knowledgeable). Its birth and death (janma-mṛtyu) are marked by its union (samyoga) with and separation (viyoga) from the body. This atomic-sized (aṇu) jīva, unique (abhinna) in each body, is perpetually subservient (adhīna) to Śrī Hari.

जीवो ज्ञानस्वरूपः । ज्ञानं स्वाभाविकं चैतन्यं नित्यं स्वयंज्योतिश्च । यथा घनीभूतो लवणो बाह्याभ्यन्तरतो रसमयस्तथेदं सर्वतोऽवतिष्ठते । जलमयोऽपि समुद्रो जलस्याधार इव जीवो ज्ञानाश्रयोऽपि वर्तते । अतोऽयमहमर्थ-रूपेण ज्ञाता कर्ता भोक्ता चेति । ज्ञानं धर्मः ज्ञाता धर्मी । धर्मिधर्मयोरविनाभाव-सम्बन्धः । यथा सूर्यप्रभा सूर्यास्ते पृथगवस्थातुं न शक्नोति तथा धर्म-धर्मिरूपयोः ज्ञानत्वज्ञातृत्वयोरप्यविनाभावः सम्बन्धः । ज्ञाता ज्ञानेन प्रकाशते । देहेन्द्रियमनोबुद्धि-प्राण-विलक्षण एष हरेरधीनः । अतः सर्वक्रियाकलापेषु परतन्त्रसत्तावान् । अणु-परिमाणः । अतोऽतीन्द्रियः । शरीरेण संयोग-वियोग-योग्यः । प्रतिदेहं भिन्नः । असंख्याकश्च । इति वेदान्त-वाक्यानि महर्षयश्च समुपदिशन्ति ।

jīvo jñānasvarūpaḥ | jñānaṃ svābhāvikaṃ caitanyaṃ nityaṃ svayaṃjyotiśca | yathā ghanībhūto lavaṇo bāhyābhyantarato rasamayastathedaṃ sarvato'vatiṣṭhate | jalamayo'pi samudro jalasyādhāra iva jīvo jñānāśrayo'pi vartate | ato'yamahamartha-rūpeṇa jñātā karttā bhoktā ceti | jñānaṃ dharmah jñātā dharmī | dharmidharmayoravinābhāva-sambandhaḥ | yathā sūryaprabhā sūryāste pṛthagavasthātum na śaknoti tathā dharmā-dharmirūpayoḥ jñānatvajñātrtvayorapyavinābhāvaḥ sambandhaḥ | jñātā jñānena prakāśate | dehendriyamanobuddhi-prāṇa-vilakṣaṇa eṣa hareradhīnaḥ | ataḥ sarvakriyākālāpeṣu paratantrasattāvān | aṇu-parimāṇaḥ | ato'tīndriyaḥ | śarīreṇa samyoga-viyoga-yogyaḥ | pratidehaṃ bhinnaḥ | asaṃkhyākaśca | iti vedānta-vākyaṇi maharṣayaśca samupadiśanti |

Translation: The living entity (jīva) is of the nature of knowledge (jñāna). Knowledge is inherent, eternal consciousness, and is self-luminous. Just as salt dissolved in water is present both inside and outside uniformly, so is this consciousness pervading everywhere. Though the ocean is full of water, it serves as the support for water; similarly, the living entity, while being a support for knowledge, exists. Therefore, this entity, in the form of 'I', is known as the knower, the doer, and the experiencer. Knowledge is the principle, and the knower is the substrate of that principle. There is an inseparable relationship between the principle (dharma) and the substrate (dharmī). Just as the sunlight cannot exist separate from the sun, so is the inseparable relationship between the principle and the substrate, between knowledge and the knower. The knower is illuminated by knowledge. This entity is distinct from the body, senses, mind, intellect, and life force and is under the control of Śrī Hari (Lord). Hence, in all activities, it possesses a dependent existence. It is minute in size and beyond the senses; it is capable of association and disassociation with the body; it is different in each body and is innumerable. Thus, the teachings of the Vedānta and the great Sages instruct us.

अनादि-माया-परियुक्तरूपं त्वेनं विदुर्वै भगवत्प्रसादात् ।
मुक्तं च बद्धं किल बद्ध-मुक्तं प्रभेद-बाहुल्यमथापि बोध्यम् ॥ २ ॥

anādi-māyā-pariyuktarūpaṃ tvenam vidurvai bhagavatprasādāt |
muktaṃ ca baddhaṃ kila baddha-muktaṃ prabheda-bāhulyamathāpi bodhyam || 2 ||

Translation: Since time immemorial, māyā has pursued the jīva, preventing it from recognizing the form of the Paramātmā due to its beginningless conjunction with māyā. Only through the grace of the Lord can one be freed from māyā and attain knowledge of the Lord. Although jīvas come in many types, they are primarily classified as: baddha—one who is totally immersed in the world of māyā; baddha-mukta—one who has obtained liberation through bhakti; and nitya-mukta—one who has always been liberated, never coming under the influence of māyā.

जीवस्य धर्मभूतं ज्ञानं संकोच-विकासार्हम् । बद्धावस्थायां तस्य संकोचः मुक्तौ च तद्विकासः । संकोचः कर्मतारतम्य-प्रयुक्तः । एवमनादि-
कर्मात्मिकया मायया (प्रकृत्या) ज्ञानं घटावृतो दीप इव परिवेष्टितं भवति । अतो जीवस्वरूपं न परिज्ञायते । अनेकजन्मानन्तरं
भगवत्प्रसादादेव ज्ञातुं शक्यते । बद्ध-मुक्त-भेदाद् द्विविधौ जीवो बुभुक्षु-मुमुक्षु-प्रभृति-प्रभेद-बाहुल्ये विभक्तः ।

jīvasya dharmabhūtaṃ jñānaṃ saṃkoca-vikāśārham | baddhāvasthāyāṃ tasya saṃkocaḥ muktau ca tadvikāśaḥ |
saṃkocaḥ karmatāratamya-prayuktaḥ | evamanādi-karmātmikayā māyayā (prakṛtyā) jñānaṃ ghaṭāvṛto dīpa iva
pariveṣṭitaṃ bhavati | ato jīvasvarūpaṃ na pariñāyate | anekajanmānantaraṃ bhagavatprasādādeva jñātuṃ
śakyate | baddha-mukta-bhedād dvividhau jīvo bubhukṣu-mumukṣu-prabhṛti-prabheda-bāhulye vibhaktaḥ |

Translation: The intrinsic knowledge (jñāna) of the soul (jīva) is capable of contraction (saṃkoca) and expansion (vikāśa). In the state of bondage (bandha), this knowledge contracts, and in liberation (mokṣa), it expands. The contraction is caused by the hierarchy of actions (karma). Thus, covered by the beginningless nature of māyā (illusion) or prakṛti (nature), knowledge is obscured like a lamp covered by a pot, making the true nature of the soul unrecognizable. It is only after many lifetimes, by the grace of the divine (Bhagavatprasāda), that it can be understood. There are two states of the soul: bound (baddha) and liberated (mukta), differentiated by the soul's desires: The desire to enjoy (bubhukṣu) and the desire for liberation (mumukṣu), leading to a multitude of distinctions among souls.

अप्राकृतं प्राकृतरूपकं च कालस्वरूपं तदचेतनं मतम् ।
माया-प्रधानादि-पद-प्रवाच्यं शुक्लादिभेदाश्च समेऽपि तत्र ॥ ३ ॥

aprākṛtaṁ prākṛtarūpakam ca kālasvarūpaṁ tadacetanaṁ matam |
māyā-pradhānādi-pada-pravācyaṁ śuklādibhedaśca same'pi tatra || 3 ||

Translation: “aprākṛta” refers to the transcendent, divine form of God, which is of the nature of consciousness (cit), while “prākṛta” relates to prakṛti, meaning the material nature. Nature, its operations, and kāla (time) are considered to be devoid of consciousness (acit). Additionally, terms such as māyā and pradhāna are various names attributed to the universe to denote its material aspect. The qualities of śukla (white), rakta (blood-red), and kṛṣṇa (black) correspond to the sāttvic, rājasic, and tāmasic qualities, respectively, and are tied to nature’s inherent properties.

यच्चेतन-विजातीयम् यत्र ज्ञातृत्वादि नास्ति तदचेतनम् । तत्त्रिविधम् अप्राकृतं प्राकृतं कालस्वरूपं चेति । तत्र
मायाप्रधानादिपदैरभिधीयमानं गुणत्रयाश्रयं प्राकृतम् । गुणाश्च सत्त्व-रजस्तमांसि । तेषु शुक्लं ज्ञानादिकारणं सत्त्वम् । लोहितं
लोभादिकारणं रजः । कृष्णं प्रमादादिकारणं तमः । इदमेव गुणत्रयाश्रयीभूतं द्रव्यं साम्यावस्थापन्नं सत् प्रधानादि-शब्दप्रवाच्यं भवति ।
ब्रह्माण्डान्तर्गत-चतुर्दशभुवनान्यपि पञ्चीकृत-पञ्चमहाभूतारब्धत्वात् प्राकृतान्येव । कालः प्राकृतादप्राकृताच्च भिन्नो नित्यो विभुश्च । अयं
भूत-भविष्यद्-वर्तमानादिव्यवहार हेतुः सर्ग-प्रलययोर्निमित्तं च । प्राकृत-काल-विलक्षणं प्रकाशात्मकमादित्यवदनावरकस्वभावं तमसः
परस्ताद्-वर्तमानं नित्यधामादि-अप्राकृतम् ।

yacetana-vijātiyam yatra jñātrtvādi nāsti tadacetanaṁ | tattrividham aprākṛtaṁ prākṛtaṁ kālasvarūpaṁ ceti |
tatra māyāpradhānādi padairabhidhiyamānaṁ guṇatrayāśrayaṁ prākṛtaṁ | guṇāśca sattva-rajastāmāṁsi | teṣu
śuklaṁ jñānādikāraṇaṁ sattvaṁ | lohitaṁ lobhādikāraṇaṁ rajaḥ | kṛṣṇaṁ pramādādikāraṇaṁ tamaḥ | idameva
guṇatrayāśrayibhūtaṁ dravyaṁ sāmāyāvasthāpannaṁ sat pradhānādi-śabdapravācyaṁ bhavati |
brahmāṇḍāntargata-caturdaśabhuvanānyapi pañcīkṛta-pañcamahābhūtārabdhātvāt prākṛtānyeva | kālaḥ
prākṛtādaprākṛtācca bhinnō nityo vibhuḥ | ayaṁ bhūta-bhaviṣyad-vartamānādivyavahāra hetuḥ sarga-
pralaya yornimittaṁ ca | prākṛta-kāla-vilakṣaṇaṁ prakāśātma kamādityavadanāvarakasvabhāvaṁ tamaśaḥ
parastād-vartamānaṁ nityadhāma di-aprākṛtaṁ |

Translation: What is distinct from consciousness and where the notions of the knower and the like do not exist is considered insentient (acetana). This insentient reality is of three types: transcendental (aprākṛta), material nature (prākṛta), and the nature of time (kālasvarūpa). Among these, what is referred to by terms like māyā, pradhāna, and others, and is the abode of the three qualities (guṇas), is material nature (prākṛta). The three qualities are sattva (goodness), rajas (passion), and tamas (ignorance). Within these, sattva, characterized by whiteness, is the cause of knowledge and other virtues; rajas, characterized by redness, is the cause of desire and other vices; and tamas, characterized by darkness, is the cause of delusion and other flaws. This substance, which hosts the three qualities and remains in equilibrium, is called pradhāna among other terms when in its unmanifested state.

The fourteen worlds within the universe, being derived from the five gross elements (pañcamahābhūtas) which are themselves products of material nature, are also considered material (prākṛta). Time (kāla) is distinct from both the material and the transcendental, eternal (nitya), and all-pervading (vibhu). It is the cause of all transactions past, present, and future, and also the cause for creation and dissolution. Distinct from material time, the transcendental aspect of time is luminous, like the sun, devoid of darkness, and exists beyond tamas, constituting the eternal abode (nityadhāma) and other transcendental realities.

स्वभावतोऽपास्तसमस्तदोषमशेषक ल्याणगुणैकराशिम् ।
व्यूहाङ्गिनं ब्रह्म परं वरेण्यं ध्यायेम कृष्णं कमलेक्षणं हरिम् ॥ ४ ॥

svabhāvato'pāstasamastadoṣamaśeṣaka lyāṇaguṇaika-rāśim |
vyūhāṅginam brahma param vareṇyam dhyāyema kṛṣṇam kamalekṣaṇam harim || 4 ||

Translation: We meditate upon that Parabrahma, Śrī Kṛṣṇa, who is an ocean of auspicious qualities, untouched by any flaw of prakṛti, and manifests in the four vyūhas—Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha. The lotus-eyed savior of devotees from sins and faults, worthy of being served and revered, is the focus of our meditation.

यतःस्वभावेनैवाऽविद्याऽस्मिता-राग-द्वेषाऽभिनिवेशाख्याः क्लेशाः जन्माऽस्तित्व-वृद्धि-परिणामाऽपक्षय-मरणात्मका विकाराः
प्राकृतगुणास्त-त्कार्यभूताश्चाऽनन्ता बद्ध क्षेत्रज्ञ-धर्माः सर्वेऽपि दोषा निरस्ताः । यश्च सर्वकल्याणानां मोक्ष-प्रदातृत्वादीनामनन्ताऽचिन्त्य-
स्वाभाविकगुणानां ज्ञान-शक्ति-बलैश्चर्यादीनां चैको मुख्यो राशिः । वासुदेव-संकर्षण-प्रद्युम्नाऽनिरुद्धभेदेन चतुर्विधो व्यूहः अवतारो नाम
स्वेच्छया धर्म सस्थापनार्थम् अधर्मोपशमनार्थं स्वीयानां वाञ्छापूर्त्यर्थं च विविध-विग्रहै-राविर्भावः एवं व्यूहा अवताराश्च यस्याऽङ्गानि । यश्च
ध्यातृणां मनोहरः पापहारकश्च । एतादृशः कमलोपमनेत्रः सौन्दर्यसीमातिशायी स्वरूपगुणादि-भिर्निरतिशयो महान् परब्रह्मशब्दामिधेयः
स्वरूपेण दिव्यमङ्गलविग्रहेण च आब्रह्मसुरनरादिनिखिलजीवसमूहै स्तैर्वरणीयः श्रीकृष्ण एव । तं वयम् (अनन्ता जीवाः) ध्यायेम ।

yataḥsvabhāvenaivā'vidyā'smitā-rāga-dvaiṣā'bhiniveśākhyaḥ kleśāḥ janmā'stitva-vṛddhi-pariṇāmā'pakṣaya-
maraṇātmakā vikārāḥ prakṛtaguṇāsta-tkāryabhūtāścā'nantā baddha kṣetrajña-dharmāḥ sarve'pi doṣā nirastāḥ |
yaśca sarvakalyāṇānām mokṣa-pradātṛtvādīnāmanantā'cintya-svabhāvikaguṇānām jñāna-śakti-balaiśvaryādīnām
caiko mukhyo rāśiḥ | vāsudeva-saṅkarṣaṇa-pradyumnā'niruddhabhedena caturvidho vyūhaḥ avatāro nāma
svecchayā dharma sasthāpanārtham adharmopaśamanārtham svīyānām vāñchāpūrtiyartham ca vividha-vigrahai-
rāvirbhāvaḥ evaṁ vyūhā avatāraśca yasyā'ṅgāni | yaśca dhyātṛṇām manoharaḥ pāpahārakaśca | etādṛśaḥ
kamalopamanetraḥ saundaryasīmātiśāyī svarūpaguṇādi-bhīrnatīśayo mahān parabrahmaśabdāmidheyaḥ
svarūpeṇa divyamaṅgalavigraheṇa ca ābrahmasuranarādinikhilajīvasamūhai stairvaraṇiyaḥ śrīkṛṣṇa eva | taṁ
vayam (anantā jīvāḥ) dhyāyema |

Translation: Due to their inherent nature, the afflictions known as ignorance (avidyā), egoism (asmitā), attachment (rāga), aversion (dveṣa), and clinging to life (abhiniveśa) lead to the transformations such as birth, existence, growth, change, decay, and death. These transformations are the effects of the material qualities (prakṛta guṇas) and are endless, binding characteristics inherent to the conditioned souls (baddha kṣetrajñas). All these flaws are absent in the supreme entity who possesses infinite, inconceivable, natural qualities such as all-auspiciousness, liberating power, knowledge, strength, sovereignty, etc., forming a principal aggregation.

Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha, differentiated into four forms, constitute the divine manifestations (vyūha) for the purposes of establishing righteousness, suppressing unrighteousness, fulfilling the desires of the devotees, and various other forms. These forms and their incarnations (avatāras) are the limbs of the supreme entity, who is captivating to those who meditate upon him and remove sins. Such a supreme being, whose beauty surpasses the loveliness of a lotus and whose virtues and divine form are beyond compare, is known by the term Parabrahman. This being, in his divine and auspicious form, is most worthy of worship by all beings from Brahma down to humans and demons. Śrī Kṛṣṇa is this supreme being whom we (infinite souls) should meditate upon.

अङ्गे तु वामे वृषभानुजां मुदा विराजमानामनुरूपसौभागाम् ।
सखीसहस्रैः परिसेवितां सदा स्मरेम देवीं सकलेष्टकामदाम् ॥ ५ ॥

aṅge tu vāme vṛṣabhānujāṃ mudā virājamānāmanurūpasaubhagām |
sakhīśahasraiḥ parisevitāṃ sadā smarema devīm sakaleṣṭakāmadām || 5 ||

Translation: On the left side of Śrī Kṛṣṇa, Śrīmatī Rādhārāṇī, also known as Vṛṣabhānujā, shines forth with joy, her beauty reflecting her auspicious qualities. Ever accompanied by thousands of Sakhis (friends), let us forever hold in our hearts the Devi (Goddess) who fulfills all desires and grants every wished-for boon.

अस्यैव परब्रह्मणः श्रीकृष्णस्य वामाङ्गे विराजमाना । तदनुरूपसौभगा परमाऽऽह्लादिनी वृषभानुनन्दिनी श्रीराधिका मोदते । इयमपरिमिताभिः सखीभिः सेव्यते । सर्वेभ्यश्च भक्तेभ्यः पुरुषार्थचतुष्टयं तत्तदिच्छानुसारेण ददाति । ईदृशीं वेदमातृस्वरूपां दिव्यां श्रीराधिकां वयं (अनन्ता जीवाः) सदा स्मरेम । अनयोः (श्रीराधाकृष्णयोः) नित्यसम्बन्धः प्रेमोत्कर्षश्च श्रुतिभिः प्रतिपाद्यते । राधा कृष्णात्मिका नित्यं कृष्णो राधात्मको ध्रुवम् इति ब्रह्माण्डे येयं राधा यश्च कृष्णो रसाब्धिर्देहश्चैकः क्रीडनार्थं द्विधाऽभूत इत्यथर्ववेदे यः कृष्णः सापि राधा च या राधा कृष्ण एव सः । अनयोस्तत्रादर्शी संसारान् विमुच्यते इति च ब्रह्मसंहितायां समुपदिष्टवचोभिः श्रीराधाकृष्णयोरैक्यं सम्मिलितयोरेव चानयोः परब्रह्मत्वमिति बोध्यम् ।

asyaiva parabrahmaṇaḥ śrīkṛṣṇasya vāmāṅge virājamānā | tadanurūpasaubhagā paramā”hlādinī
vṛṣabhānunandinī śrīrādhikā modate | iyamaparimitābhiḥ sakhībhiḥ sevyaṭe | sarvebhyaśca bhaktebhyah
puruṣārthacatuṣṭayaṃ tattadicchānusāreṇa dadāti | īdṛśīm vedamātrūpām divyām śrīrādhikām vayam
(ananta jīvāḥ) sadā smarema | anayoḥ (śrīrādhākṛṣṇayoḥ) nityasambandhaḥ premotkarṣaśca śrutibhiḥ
pratipādyate | rādhā kṛṣṇātmikā nityam kṛṣṇo rādhātmako dhruvam iti brahmāṇḍe yeyam rādhā yaśca kṛṣṇo
rasābdehaścaikaḥ kṛīḍanārthaṃ dvidhā’bhūta ityatharvavede yaḥ kṛṣṇaḥ sāpi rādhā ca yā rādhā kṛṣṇa eva saḥ
| anayorantarādarśī saṃsārāṇa vimucyate iti ca brahmasaṃhitāyām samupadiṣṭavacobhiḥ
śrīrādhākṛṣṇayoraikyam sammilitayoreva cānayoḥ parabrahmatvamiti bodhyam |

Translation: In the divine presence of Parabrahman Śrī Kṛṣṇa, on his left side, shines Śrī Rādhikā, radiant with a beauty that matches His, the supreme embodiment of bliss, Vṛṣabhānu’s delight. She is served by countless companions. She grants the fourfold aims of human life (puruṣārthacatuṣṭaya: dharma, artha, kāma, mokṣa) according to the desires of all devotees. We (infinite souls) should always remember such a divine Śrī Rādhikā, who is the very form of the Vedic mother.

The eternal relationship and the pinnacle of love between Śrī Rādhā and Śrī Kṛṣṇa are expounded by the scriptures. Śrī Rādhā is inseparable from Śrī Kṛṣṇa, eternally embodying Śrī Kṛṣṇa, and Śrī Kṛṣṇa embodies Śrī Rādhā, as affirmed in the scriptural revelations. In the Brahmāṇḍa Purāṇa, it is said that Śrī Rādhā and Śrī Kṛṣṇa, who are the ocean of rasa (divine love), became two for the purpose of divine play. Similarly, the Atharvaveda states that Śrī Kṛṣṇa is Śrī Rādhā, and Śrī Rādhā is Śrī Kṛṣṇa; they are one and the same. The Brahma Saṃhitā teaches through these instructions that one cannot escape the cycle of saṃsāra without recognizing the indivisible unity of Śrī Rādhā and Śrī Kṛṣṇa. Their oneness, when they are together, reveals their supreme divinity.

उपासनीयं नितरां जनैः सदा प्रहाणयेऽज्ञानतमोऽनुवृत्तेः ।
सनन्दनाद्यैर्मुनिभिस्तथोक्तं श्रीनारदायाऽखिलतत्त्वसाक्षिणे ॥ ६ ॥

upāsaniyaṃ nitarāṃ janaiḥ sadā prahāṇaye'jñānatamo'nuvṛtteḥ |
sanandanādyai rmunibhistathoktaṃ śrīnārādāyā'khilatattvasākṣiṇe || 6 ||

Translation: One should incessantly contemplate and meditate on the Yugala (dual form) of the Parabrahman—Śrī Rādhākṛṣṇa, a form revered and deemed worthy of worship by devotees to eradicate the darkness of ignorance. This guidance was imparted by Śrī Sanandana and other sages to Śrī Nārada, the observer of all truths, highlighting the significance of Śrī Rādhākṛṣṇa in the spiritual journey towards enlightenment and liberation.

उक्त लक्षणं परं ब्रह्म सर्वजनैः सदा कालव्यवच्छेदं विना गङ्गाप्रवाह-वन्निरन्तरम् उपासनीयम् । अत्र वैदिकोपासने त्रैवर्णिकः पौराणिकोपासने च चतुर्थोऽपि वर्णोऽधिकारीति बोध्यम् । अनादिमायाकर्माख्यमज्ञानमेव भगवत्स्वरूपादि-ज्ञान-तिरोधानस्व-भावकत्वात्तमः । तस्य जीवेन सह यः सम्बन्धः स एव श्रीराधासर्वेश्वर-युगल-प्राप्ति-प्रतिबन्धकः । एतस्यैवाऽज्ञानतमोऽनुवर्तनस्यनाशाय तदुपासना विधेया । इदमेवोपासनायाः प्रयोजनम् । तदिदं सनन्दनाद्यैर्मुनिभिः सर्वतत्त्व साक्षिणेऽस्मद्गुरवे श्रीनारदाय समुपदिष्टम् । तेन च मह्यं यदुपदिष्टं तदेव मयाऽपीहोक्तमिति । अनेन सम्प्रदाय-स्याऽनादित्वं वैदिकत्वं च सिद्ध्यति ।

ukta lakṣaṇaṃ paraṃ brahma sarvajanaṇiḥ sadā kālavavyavacchedaṃ vinā gaṅgāpravāha-vannirantaram
upāsaniyam | atra vaidikopāsane traivarnīkaḥ paurāṇikopāsane ca caturtho'pi varṇo'dhikārīti bodhyam |
anādimāyākarmākhyamajñānameva bhagavatsvarūpādi-jñāna-tirodhānasva-bhāvakatvāttamaḥ | tasya jīvena
saha yaḥ sambandhaḥ sa eva śrīrādhāsarveśvara-yugala-prāpti-pratibandhakaḥ |
etasyaivā'jñānatamo'nuvartanasyanāśāya tadupāsanaṃ vidheyā | idamevopāsanaṃ prajayam | tadidaṃ
sanandanādyairmunibhiḥ sarvatattva sākṣiṇe'smadgurave śrīnārādāya samupadiṣṭam | tena ca mahyam
yadupadiṣṭam tadeva mayā'pīhoktamiti | anena sampradāya-syā'nāditvaṃ vaidikatvaṃ ca siddhyati |

Translation: The supreme Brahman, characterized as described, should be worshiped by everyone continuously and without interruption, like the flow of the Gaṅgā river, beyond the constraints of time. In this context, it is understood that Vaidika upāsana (Vedic worship) is permissible for the three varṇas (Brāhmaṇas, Kṣatriyas, and Vaiśyas), and Paurāṇika upāsana (Puranic worship) is also accessible to the fourth varṇa (Śūdras).

The ignorance named as beginningless māyā and karma, which conceals the knowledge of the divine nature and forms of the Lord, is essentially tamas (darkness). This association with the jīva (soul) is the very obstacle to attaining the divine couple, Śrī Rādhā and Śrī Sarveśvara (Lord of all). The eradication of this ignorance and darkness, which follows, is the purpose of such worship. This is the aim of worship.

This principle was taught to me by the sage Śrī Nārada, who is a witness to all truths, and by others such as Śrī Sanandana. What was instructed to me, I also declare here. This establishes the anāditva (eternity) and Vaidikatva (Vedic nature) of the tradition.

सर्वं हि विज्ञानमतो यथार्थकं श्रुतिस्मृतिभ्यो निखिलस्य वस्तुनः ।
ब्रह्मात्मकत्वादिति वेदविन्मतं त्रिरूपताऽपि श्रुति-सूत्र-साधिता ॥ ७ ॥

sarvaṃ hi vijñānamato yathārthakaṃ śrutismṛtibhyo nikhilasya vastunaḥ |
brahmātmakatvāditi vedavinmatam trirūpatā'pi śruti-sūtra-sādhitā || 7 ||

Translation: According to the Śāstras, acit, cit, and the visible universe all share the nature of Brahman itself, embodying its essence. Consequently, they are considered manifestations of reality. Similarly, the trinity of bhoktā (the enjoyer), bhogya (that which is enjoyed), and preraṇa (the inspiration or cause), as elucidated in the Śrutis and various texts, are recognized as aspects of reality. This perspective underscores the integral unity and interconnectedness of all things within the ultimate reality of Brahman.

क्षेत्र-क्षेत्रज्ञ-प्रकृति-पुरुष-क्षराक्षरादि-शब्दाभिधेय-चेतना-चेतन-रूपस्य सर्वस्याऽपि जगतः ब्रह्मात्मकत्वात् परब्रह्मणः श्रीसर्वेश्वरस्य च विश्वान्तरात्मत्वात् सर्वमपि विज्ञानं निश्चयेन यथार्थमेव । भोक्ता भोग्यं नियन्ता चेति त्रिरूपताऽपि श्रुति-सूत्र-साधितत्वाद् यथार्थैव । अर्थाद्वह्न सत्यं जगदपि सत्यम् । जगद्ब्रह्मात्मकत्वाद् ब्रह्मणोऽभिन्नम् । त्रैरूपत्वस्य श्रुतिषु स्मृतिषु च श्रवण-स्मरणाभ्यां स्वरूपेण भिन्नत्वाद् भिन्नमपि । एवं ब्रह्मभिन्नाभिन्नं चेतनाचेतनात्मकं विश्वमिति । अयमेव स्वाभाविको भेदाभेदसिद्धान्तो वेदविद्धिः श्रीसनत्कुमार-नारदव्यासादिभिर्निर्णीतः । ब्रह्मात्मकता-द्वैताद्वैततत्त्व

kṣetra-kṣetrajña-prakṛti-puruṣa-kṣarākṣarādi-śabdābhidheya-cetanā-cetana-rūpasya sarvasyā'pi jagataḥ
brahmātmakatvāt parabrahmaṇaḥ śrīsarveśvarasya ca viśvāntarātmavāt sarvamapi vijñānam niścayena
yathārthameva | bhoktā, bhogyaṃ, niyantā ceti trirūpatā'pi śruti-sūtra-sādhitavād yathārthaiva | arthādbrahma
satyaṃ jagadapi satyam | jagadbrahmātmakatvād brahmaṇo'bhinnaṃ | trairūpatvasya śrutiṣu smṛtiṣu ca śravaṇa-
smaraṇābhyāṃ svarūpeṇa bhinnatvād bhinnamapi | evaṃ brahmabhinnābhinnaṃ cetanācetanātmakaṃ
viśvamiti | ayameva svābhāviko bhedābhedasiddhānto vedavidbhiḥ śrīsanatkumāra-nāradavyāsādibhīrṇīṭaḥ |
brahmātmakatā-dvaitādvaitatattva

Translation: Due to the nature of the entire universe being composed of consciousness and non-consciousness, signified by terms like kṣetra (field), kṣetrajña (knower of the field), prakṛti (nature), puruṣa (spirit), kṣara (perishable), akṣara (imperishable), etc., and because of its essence being Brahman, and since Parabrahman and Śrī Sarveśvara (the Lord of all) are the inner self of the universe, all knowledge is indeed accurate and true to its nature. The triad of the enjoyer, the enjoyed, and the controller is also true as proven by the Śruti (Vedas) and Sūtras (philosophical aphorisms).

From the standpoint that Brahman is real, the world is also real because it is non-different from Brahman, being Brahman-atmaka (imbued with Brahman). Despite the apparent duality, the world is non-separate from Brahman, but due to the triad's distinct manifestation as heard and remembered in the Śruti and Smṛti (traditional texts), it appears distinct.

Thus, the world, characterized by consciousness and non-consciousness, is both different and non-different from Brahman. This natural principle of simultaneous oneness and difference (bhedābheda) has been determined by scholars of the Vedas like Śrī Sanatkumāra, Śrī Nārada, Śrī Vyāsa, and others. This encapsulates the essence of Brahman-atmaka and the principle of dual-non-dual reality (dvaitādvaitatattva).

नान्या गतिः कृष्णपदारविन्दात् संदृश्यते ब्रह्म-शिवादि-वन्दितात् ।
भक्तेच्छयोपात्त-सुचिन्त्य-विग्रहादचिन्त्य-शक्तेरविचिन्त्यसाशयात् ॥ ८ ॥

nānyā gatiḥ kṛṣṇapadāravindāt samdṛśyate brahma-śivādi-vanditāt |
bhaktecchayopātta-sucintya-vigrahādacintya-śakteravicintyasāśayāt || 8 ||

Translation: The lotus feet of Śrī Kṛṣṇa represent the sole refuge, revered and worshiped by deities such as Brahma, Śiva, and others. He possesses inconceivable power and graciously assumes a form that His devotees can easily meditate upon, guided by their devotion. His intentions and acts transcend human thought, embodying a divine will that is beyond the grasp of the mind's understanding.

गम्यतेऽनयेति करणव्युत्पत्त्या पुरुषार्थोपायभूतो भगवान् श्रीकृष्ण गति-शब्दार्थः । गम्यत इति गतिरिति कर्मव्युत्पत्त्या प्राप्योऽपि श्रीकृष्ण एव । अतः श्रीकृष्णपदारविन्दाऽऽख्या गतिरेव परमा गतिः । क्षेत्रज्ञानां जीवात्मनां कर्तृत्वं परमपुरुषायत्तम् अतः क्षेत्रज्ञाऽऽख्या गतिर्न परमा गतिः । ब्रह्म-शिवादयोऽपि श्रीकृष्णमेव वन्दन्ते । अस्यैव शक्तिरचिन्त्या तर्कागोचरा वर्तते । भक्तानां नन्दगोपाऽर्जुनादीनामिच्छया बाल-विश्वरूपादि विग्रह श्रीकृष्णेनैव धारयितुं शक्यते । तदाशयस्याऽतिगूढत्वाद् आशयेन सह वर्तमानं साशयं (तात्पर्यं) ब्रह्मादिभिरप्यचिन्त्यम् । अतः श्रीकृष्णपदारविन्दादन्या गतिर्नास्ति । सर्वज्ञः सर्व-रक्षा-समर्थः कारुण्य-वात्सल्यादि-गुण-सागरोऽपि श्रीकृष्णः प्रार्थनाशून्यैरात्म-पराङ्मुखैरप्रार्थितो न गोपायति अन्यथा सर्वमोक्षप्रसङ्गः शास्त्र-मर्यादाभङ्गश्चाऽऽपद्येत । अतो हेतोः त्वमेवोपायभूतो मे भव इति प्रार्थनारूपा शरणागतिः श्रीकृष्णे प्रयुज्यतामिति भावः ।

gamyate' nayeti karaṇavyutpatyā puruṣārthopāyabhūto bhagavān śrīkṛṣṇa gati-śabdārthaḥ | gamyata iti gativiti karmavyutpatyā prāpyo'pi śrīkṛṣṇa eva | ataḥ śrīkṛṣṇapadāravindā" khyā gatireva paramā gatiḥ | kṣetrajñānām jīvātmanām kartṛtvaṁ paramapuruṣāyattam ataḥ kṣetrajñā" khyā gativiti paramā gatiḥ | brahma-śivādayo'pi śrīkṛṣṇameva vandante | asyaiva śaktiracintyā tarkāgocarā vartate | bhaktānām nandagopā'rjunādīnāmicchayā bāla-viśvarūpādi vigraha śrīkṛṣṇenaiva dhārayitum śakyate | tadāśayasyā'tigūḍhatvād āśayena saha vartamānam sāśayam (tātparyam) brahmādirapyacintyam | ataḥ śrīkṛṣṇapadāravindādanyā gativirnāsti | sarvajñaḥ sarva-rakṣā-samarthaḥ kāruṇya-vātsalyādi-guṇa-sāgaro'pi śrīkṛṣṇaḥ prārthanāśūnyairātma-parāṇmukhairaprārthito na gopāyati anyathā sarvamokṣaprasaṅgaḥ śāstra-maryādābhaṅgaścā"padyeta | ato hetoḥ tvamevopāyabhūto me bhava iti prārthanārūpā śaraṇāgatiḥ śrīkṛṣṇe prayujyātāmiti bhāvaḥ |

Translation: Through the etymology of the term “gamyate anaya,” which means “that by which one attains,” Śrī Kṛṣṇa is established as the ultimate means to achieve the highest goal of human life, signified by the term “gati” (destination or goal). “gamyata iti gati,” implying “that which is to be reached,” indicates that Śrī Kṛṣṇa Himself is the goal to be attained through action. Hence, the lotus feet of Śrī Kṛṣṇa, known as “Śrī Kṛṣṇa padāravinda,” are indeed the supreme destination. The agency of individual souls, known as “kṣetrajña,” is subject to the supreme person, thereby indicating that the destination represented by “kṣetrajña” is not the ultimate goal. Even deities like Brahma and Śiva worship Śrī Kṛṣṇa, whose power is inconceivable and beyond logical reasoning.

The desires of devotees like Nanda and Arjuna enable Śrī Kṛṣṇa to sustain various forms such as the child and the cosmic form. The profound intentions behind these forms are so deeply concealed that even the intentions (or doubts) along with the essence (or purpose) are incomprehensible to deities like Brahma. Therefore, there is no destination beyond the lotus feet of Śrī Kṛṣṇa. Śrī Kṛṣṇa, who is all-knowing, capable of all protection, and an ocean of qualities such as compassion and parental affection, does not protect those who are turned away from him and do not pray to him; otherwise, there would be a contradiction in the liberation of all and a breach of scriptural decorum. For this reason, the essence of surrender, in the form of a prayer, “You alone are the means for my attainment; please become mine,” is directed towards Śrī Kṛṣṇa. This embodies the belief that only through devotion and surrender to Śrī Kṛṣṇa can one achieve the ultimate goal.

कृपास्य दैन्यादियुजि प्रजायते यया भवेत्प्रेमविशेषलक्षणा ।
भक्तिर्ह्यनन्याधिपतेर्महात्मनः सा चोत्तमा साधनरूपिकाऽपरा ॥ ९ ॥

kṛpāsyā dainyādiyuji prajāyate yayā bhavetprema viśeṣalakṣaṇā |
bhaktirhyananyādhīpatermahātmanaḥ sā cottamā sādhanarūpikā'parā || 9 ||

Translation: When virtues like kṛpā (compassion), dainyādi (humility), and others are present, they cultivate prema-viśeṣa-lakṣaṇā, denoting a form of devotion distinguished by a unique connection with Bhagavān. This type of devotion stands as the pinnacle of spiritual practices, representing the utmost path to spiritual realization.

अस्य निरतिशय-स्वाभाविक कारुण्य-वात्सल्य-क्षमा-सौहार्द-सत्यप्रतिज्ञात्वादि-गुणाब्धेः श्रीकृष्णस्य कृपा दैन्यादियुजि जीवे प्रजायते ।
प्रपत्युद्धोधिकया च यया भगवत्कृपयाऽनन्याधिपते रतिशयसामान्यहर्षस्वरूप-गुणादिकस्य महात्मनो या भक्तिर्भवति सैव फलरूपा परा
प्रेमलक्षणोत्तमा चेति । अनेक जन्मानुष्ठित-पुण्यपुञ्जोत्पन्ना या साधनजन्यत्वात् साधनरूपिका भक्तिरपरा । भक्त्या भगवद्वाचापत्तिलक्षणो
मोक्षो जायते । अयं सायुज्यशब्दे-नाप्यभिधीयते । सायुज्यं च न स्वरूपैक्यम् भेदश्रवणात् पृथगात्मानं प्रेरितारं च
मत्वाजुष्टस्ततस्तेनाऽमृतत्वमेति इति श्रुतेः ।

asya niratiśaya-svābhāvika kārūṇya-vātsalya-kṣamā-sauhārda-satyapratijñātvādi-guṇābdeḥ śrīkṛṣṇasya kṛpā
dainyādiyuji jīve prajāyate | prapattyudbodhikayā ca yayā bhagavatkrpāyā'nanyādhīpate
ratiśayasāmyānarhasvarūpa-guṇādikasya mahātmano yā bhaktirbhavati saiva phalarūpā parā premalakṣaṇottamā
ceti | aneka janmānuṣṭhita-puṇyapuñjotpannā yā sādhanajanyatvāt sādhanarūpikā bhaktiraparā | bhaktyā
bhagavadbhāvāpattilakṣaṇo mokṣo jāyate | ayaṁ sāyujyaśabde-nāpyabhidhīyate | sāyujyaṁ ca na svarūpaikyam
bhedaśravaṇāt pṛthagātmānaṁ preritāraṁ ca matvājuṣṭastatastenā'mṛtatvameti iti śruteḥ |

Translation: From the limitless ocean of innate qualities such as unparalleled karūṇya (compassion), vātsalya (parental affection), kṣamā (forgiveness), sauhārda (friendship), and satyapratijñātvādi (truthfulness) of Śrī Kṛṣṇa, arises His kṛpā (mercy) towards souls endowed with dainya (humility) and other virtues. Through the awakening of prapatti (surrender), by which one gains the grace of Bhagavān without any other refuge, the devotion that manifests towards the supremely venerable being, adorned with incomparable qualities and form, is itself the highest form of love, characterized by the ultimate fruit of devotion.

The devotion that arises from the accumulation of merits performed over many lifetimes, being born out of practice, is considered secondary devotion (aparā bhakti). Through bhakti (devotion), one attains the state of being imbued with the divine essence of Bhagavān, which is characterized as mokṣa (liberation). This liberation is also referred to by the term “sāyujya.” However, “sāyujya” does not imply svarūpaikyā (merger of form), as the Śruti makes a distinction, recognizing the individual ātmā and the supreme as separate, the latter being the preritāraṁ (inspirer) and the former the one who is inspired (preritā). By being devoted in this manner, one attains amṛtatvam (immortality), as indicated in the Śruti.

उपास्य-रूपं तदुपासकस्य च कृपा-फलं भक्तिरसस्ततः परम् ।
विरोधिनो रूपमथैतदाप्तेर्ज्ञेया इमेऽर्था अपि पञ्च साधुभिः ॥ १० ॥

upāśya-rūpaṁ tadupāsakasya ca kṛpā-phalaṁ bhaktirasastataḥ param |
virodhino rūpamathaitadāpterjñeyā ime'rthā api pañca sādhubhiḥ || 10 ||

Translation: The transformation induced by the essence of devotion, rooted in compassion, extends not only to the form that is worshiped and the form of the worshiper but also affects the form of the adversary. This profound change transcends ordinary understanding, indicating a spiritual evolution that encompasses all involved. The acquisition of this transformed state and the overarching concept encompass five critical truths that the virtuous should grasp. These truths highlight the transformative power of compassion within the realm of devotion, underscoring its ability to alter the fundamental nature of beings and relationships in a spiritual context.

१-उपास्यरूपं श्रीराधाकृष्णयुगलस्वरूपम् (चतुर्थ-पञ्चमश्लोकाभ्यां प्रतिपादितम्) । २-भगवत उपासको यो जीवात्मकदम्बकस्तस्य रूपम् (प्रथम-द्वितीय-श्लोकाभ्यां प्रतिपादितम्) । ३-भगवत्कृपाया मोक्षलक्षणं फलम् (नवम श्लोके संकेतितम्) । ४-भक्ते रसः प्रेमानन्दः । अर्थात् फलरूपा प्रेमविशेषलक्षणा पराभक्तिः । ५-अथ भगवत्प्राप्तेर्विरोधिनो रूपम् । यथा भगवदर्चाविग्रहेषु पाषाणलोहमयत्वाऽनीशत्वाऽचेतनत्वादिभावः मन्त्रादौ शब्दसामान्यभावः हरिकथासु लौकिकाख्यानसादृश्यकल्पनाप्रभृतयः । काम-क्रोध-लोभादय-श्चेति । एते पञ्च पदार्था अपि साधुभिर्भक्तैरवश्यं ज्ञेया इति ।

1-upāśyarūpaṁ śrīrādhākṛṣṇayugalasvarūpaṁ (caturtha-pañcamaślokābhyāṁ pratipāditam) | 2-bhagavata upāsako yo jīvātmakadambakastasya rūpaṁ (prathama-dvitiya-ślokābhyāṁ pratipāditam) | 3-bhagavatkrpāyā mokṣalakṣaṇaṁ phalaṁ (navama śloke saṁketitam) | 4-bhakte rasaḥ premānandaḥ | arthāt phalarūpā premaviśeṣalakṣaṇā parābhaktiḥ | 5-atha bhagavatprāpter virodhino rūpaṁ | yathā bhagavadarcāvigraheṣu pāṣāṇalohamayatvā'niśatvā'cetanatvā dibhāvaḥ mantrādau śabdāsāmānyabhāvaḥ harikathāsu laukikākhyānasādrśyakalpanāprabhṛtayaḥ | kāma-krodha-lobhādaya-śceti | ete pañca padārthā api sādhubhirbhaktairavaśyaṁ jñeyā iti |

Translation: (1) The object of worship, Śrī Rādhā-Kṛṣṇa Yugalasvarūpa (the divine couple form of Śrī Rādhā and Kṛṣṇa), is delineated in the fourth and fifth verses. (2) The form of the devotee, who is a cluster of living entities worshiping Bhagavān, is expounded in the first and second verses. (3) The characteristic fruit of Bhagavat kṛpā (the grace of the Lord) is liberation (mokṣa), indicated in the ninth verse. (4) The essence of devotion is premānanda (bliss of love). In essence, the supreme devotion characterized by a special form of love is the ultimate fruit. (5) The form of obstacles to attaining Bhagavān includes seeing the deity forms as mere stone or metal, considering them insentient or powerless, equating mantra with ordinary sounds, and imagining the stories of Śrī Hari to be akin to worldly tales, along with desires, anger, greed, etc. These five subjects must indeed be understood by devout devotees.